





Leland H. Carlson

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R E M E D I E  
A G A I N S T S O R -  
R O W A N D F E A R E ,  
delivered in a funerall  
*Sermon,*

BY  
RICHARD HOOKER, SOME-  
times fellow of Corpus Christi  
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IOHN. 14. 27.

*Let not your hearts be troubled, nor feare.*



HE holy Apostles having gathered themselves together by the special appointment of Christ, & beeing in expectation to receiue from him such instructiōs as they had beene accustomed with, were told that which they least looked for, namely, that the time of his departure out of the world was now come. Where-vpon they fell into consideration first of the manifold benefits which his absence should bereaue them of, and secondly of the sundrie evils which themselves shoulde be subiect vnto beeing once bereaued of so gracious a master and patron. The one consideration overwhelmed their soules with heavinesse, the other with feare. Their Lord and Saviour whose wordes had cast downe their hearts raiseth them presently againe with chosen sentences of sweet encouragement. My deare, it is for your own sakes that I leaue the world. I know the affections of your hearts are tender, but if your loue were directed with that advised and staide iudgemente which should be in you, my speech of leaving the world

and going vnto my father would not a little augment your ioie. Desolate and comfortlesse I will not leaue you, in spirit I am with you to the worlds end, whether I bee present or absent nothing shall ever take you out of these hands, my going is to take possession of that in your names which is not only for me but also for you prepared, where I am, you shalbe. In the meane while *My peace I giue, not as the world giueth, giue I vnto you, Let not your hearts be troubled, nor feare.* The former part of which sentence having elsewhere already bene spoken of, this vnacceptable occasion to open the latter part thereof here I did not looke for. But so God disposeth the waies of men. Him I hartily beseech that the thing which he hath thus ordered by his providence, may through his gracious goodnesse turne vnto your comfort.

Our nature coveteth preservation from things hurtfull. Hurtful things being present do breed heaviness, being future do cause feare. Our Saviour to abate the one speaketh thus vnto his disciples, *Let not your hearts be troubled,* and to moderate the other, addeth *feare not.* Griefe and heavinesse in the presents of sensible evils cannot but trouble the mindes of men. It may therefore seeme that Christ required a thing impossible. Be not troubled? Why, how could they choose. But we must note this being naturall and therefore simplie not reprobable, is in vs good or bad according to the causes for which wee are grieved, or the measure of our griefe. It is not my meaning to speake so largely of this affection as to go over all particulers wherby men do one waie or other offend in it, but to teach it so far  
only



only as it may cause the very apostles equals to swarue. Our griefe and heavines therfore is reprocuable sometime in respect of the cause from whence, sometime in regard of the measure wherevnto it groweth.

When Christ the life of the world was led vnto cruel death, there followed a number of people and women, which women bewailed much his heauie case. It was naturall compassion which caused them, where they saw vnderdeserved miseries, there to poure forth unrestrained teares. Nor was this reproved. But in such readines to lament wher they lesse needed, their blindnes in not discerning that for which they ought much rather to haue mourned, this our Savior a little toucheth putting them in minde that the teares which were wasted for him might better haue beene spent vpon themselves. *Daughters of Ierusalem weepe not for me, weepe for your selues and for your children.* It is not as the Stoickes haue imagined, a thing vnseemely for a wise man to be touched with griefe of minde, but to be sorrowfull when we least should, and where we should lament there to laugh, this argueth our small wisdom. Againe when the Prophet *David* cōfesseth thus of himselfe, *I grieved to see the great prosperitie of goddesse men how they flourish and go vntoucht. Psal. 73.* Himselfe hereby openeth both our common and his peculiar imperfection, whom this cause should not haue made so pen-siue. To grieue at this is to grieue where we should not, because this griefe doth rise from error. We erre when we grieue at wicked mens impunitie and prosperitie, because their estate being rightly discerned they neither prosper nor goe vnpunished. It may

seeme a paradox, it is a truth, that no wicked mans estate is prosperous, fortunate, or happie. For what though they blesse themselves and thinke their happynesse great? Haue not franticke persons many times a great opinion of their owne wisdom? It may be that such as they thinke themselves, others also do accompt them. But what others? Surely such as themselves are. Truth and reason discerneth farre otherwise of them. Vnto whom the Iewes wish all prosperitie, vnto them the phrase of their speech is to wish peace. Seeing then the name of peace containeth in it all parts of true happynesse, when the Prophet saith plainly that the wicked haue no peace, how can we thinke them to haue anie part of other then vainely imagined felicitie? What wise man did ever accompt fooles happy? If wicked men were wise they would cease to bee wicked. Their iniquitie therefore proving their follie, howe can wee stande in doubt of their miserie? They abound in those things which all men desire. A poore happynesse to haue good things in possession, *A man to whom God hath given riches and treasures and honor, so that hee wanteth nothing for his soule of all that it desireth, but yet God giueth him not the power to eate thereof:* such a felicitie Salomon esteemeth but as a vanitie, a thing of nothing. If such things adde nothing to mens happines where they are not vsed, surely wicked men that vse the ill the more they haue, the more wretched. Of their prosperitie therefore wee see what wee are to thinke. Touching their impunitie the same is likewise but supposed. They are oftner plagued then we are aware of. The panges they feelee are not alwaies written in their fore-



foreheads. Though wickednesse bee sugar in their  
 mouthes, and wantonnesse as oile to make them looke  
 with cheerefull countenance, nevertheles if their harts  
 were disclosed, perhaps their glittering estate would not  
 greatly be envied. The voices that haue brokē out from  
 some of the, *O that God had giuē me a hart senseles like the  
 flint in the rockes of stone*, which as it can tast no pleasure  
 so it feeleth no woe, these & the like speeches are surely  
 tokens of the curse which *Zophar* in the booke of *Iob*  
 powreth vpon the head of the impious man, *Hee shall  
 sucke the gale of Asps, and the Viper's tongue shall sleigh him*. If  
 this seeme light because it is secret, shall we thinke they  
 goe unpunisht because no apparent plague is presently  
 seene vpon them? The iudgements of God doe not al-  
 waies follow crimes as Thunder doth Lightning, but  
 sometimes the space of many ages comming between.  
 When the sunne hath shined faire the space of six daies  
 vpon their Tabernacle, wee knowe not what cloudes  
 the seventh may bring. And when their punishment  
 doth come let them make their account in the great-  
 nesse of their sufferings to pay the interest of that re-  
 spect which hath bene given them. Or if they chance  
 to escape cleerely in this world which they seldome do,  
 in the day when the heavens shall shrivell as a scrole &  
 the mountaines moue as frighted men out of their pla-  
 ces, what Caue shall receaue them? what mountaine  
 or rocke shall they get by intreatie to fall vpon them?  
 What court to hide them from that wrath which they  
 shall be neither able to abide nor to avoid? No mans mi-  
 serie therefore being greater then theirs whose impiety  
 is most fortunate; much more cause there is for them



to bewaile their owne infelicitie, then for others to bee troubled with their prosperous and happy estate, as if the hand of the Almighty did not or would not touch the. For these causes and the like vnto these therefore bee not troubled.

Now though the cause of our heavinesse be iust, yet may not our affections herein bee yeilded vnto with too much indulgencie and favour. The griefe of compassion whereby we are touched with the feeling of other mens woes is of all other least dangerous. Yet this is a let vnto sundry duties, by this we are to spare sometimes where we ought to strike. The griefe which our owne sufferings doe bring, what temptations haue not risen from it? What great advantage Sathan hath taken even by the godly griefe of hartie contrition for sinnes committed against God the neere approaching of so many afflicted soules whome the conscience of sinne hath brought vnto the very brink of extreame dispaire doth but too abundantly shew. These things wheresoever they fall cannot but trouble and molest the mind. Whether wee bee therefore moved vainely with that which seemeth hurtfull and is not: or haue iust cause of griefe being pressed indeed with those things which are grievous, our Saviours lesson is, touching the one, be not troubled, nor overtroubled for the other. For though to haue no feeling of that which meerely concerneth vs were stupiditie, neverthelesse seeing that as the Author of our Salvation was himselfe consecrated by affliction, so the way which we are to follow him by, is not strewed with rushes but sette with thornes, be it never so hard to learne, wee must  
learne

learne to suffer with patience even that which seemeth almost impossible to be suffered, that in the houre whē God shall call vs vnto our tryall and turne this hony of of peace and pleasure wherewith wee swell in that gall and bitternesse which flesh doth shrinke to tast of, nothing may cause vs in the troubles of our soules to storme and grudge and repine at God, but every heart be enabled with diuinely inspired courage to inculcate vnto it selfe *Be not troubled,* & in those last and greatest conflicts to remember it that nothing may be so sharp and bitter to be suffered but that still we our selues may giue our selues this encouragement, *Even learne also patience, o my soule.*

Naming patience I name that virtue which onely hath power to stay our soules from being over excessively troubled: a virtue wherein if ever any, surely that soule had good experience which extremirie of paines having chased out of the Tabernacle of this flesh, Angels, I nothing doubt, haue carried into the bosome of her father *Abraham*. The death of the Saints of God is pretious in his sight. And shall it seeme vnto vs superfluous at such times as these are to heare in what manner they haue ended their liues? The Lord himselfe hath not disdained so exactly to register in the booke of life after what sort his servants haue closed vp their daies on earth, that he descendeth even to their very meanest actions, what meat they haue longed for in their sickness, what they haue spoken vnto their children, kinsfolke, and friends, where they haue willed their dead Carkases to be laid, howe they haue framed their wills and testaments, yea the very turning of their faces to

this side or that, the setting of their eies, the degrees whereby their naturall heat hath departed from them, their cries, their groanes, their pantings, breathings, & last gaspings, he hath most solemnly commended vnto the memory of all generations. The care of the living both to liue and to dy well must needs be somewhat increased when they knowe that their departure shal not be folded vp in silence but the eares of many bee made acquainted with it. Againe when they heare how mercifull God hath dealt with others in the houre of their last need, besides the praise which they giue to God, & the ioy which they haue or should haue by reason of their fellowship and communion of Saints, is nor their hope also much confirmed against the day of their own dissolution? Finally the sound of these things doth not so passe the eares of them that are most loose and desolute of life, but it causeth them sometime or other to wish in their hearts, *O that we might die the death of the righteous and that our end might bee like his.* Howbeit because to spend herein many wordes would bee to strike even as many wounds into their mindes whom I rather wish to comfort, therefore concerning this virtuous Gentlewoman, only this little I speak, and that of knowledge, *Shee liued a Doe, and died a Lambe.* And if amongst so many vertues, hartly devotion towards God, towards poverty tender compassion, motherly affection towards seruants, towards friends even serviceable kindnesse, mild behaviour, and harmelesse meaning towards all; if where so many virtues were eminent, any be worthy of special mention, I wish her dearest friends of that sex to bee her neereest followers in two things.

*Silence*



*Silence*, saving only where dutie did exact speech, and *Patience* even then when extremitie of paines did enforce griefe. *Blessed are they which die in the Lord.* And concerning the dead which are blessed let not the harts of any living be overcharged, with griefe overtroubled.

Touching the latter affection of feare which respecteth evils to come, as the other which we haue spokē of doth present evils; first in the nature thereof it is plaine that we are not of every future evill afraid. Perceave we not how they whose tenderneſſe shrinketh at the least rase of a needles point, do kisse the sword that pearceth their soules quite through? If every evill did cause feare, sinne, because it is sinne, would bee feared; whereas properly sin is not feared as sin, but only as having some kind of harme annexed. To teach men to avoid sin it had beene sufficient for the Apostle to say, *fly it.* But to make them afraid of committing sin, because the naming of sinne sufficed not, therefore he addeth further that it is as a *Serpent which stingeth the soule.* Again, be it that some noxious or hurtfull thing bee towards vs, must feare of necessitie follow hereupon? Not except that hurtfull things doe threaten vs either with destruction or vexation, and that such as wee haue neither a conceit of abilitie to resist, nor of vtter impossibilitie to avoid. That which which we know our selues able to withstand we feare not, add that which we know we are vnable to deferre or diminish, or any way avoid we cease to feare, we giue our selues over to beare and sustaine it. The evill therefore which is feared must bee in our perswasion vnable to bee resisted when it cometh, yet not vtterly impossible for a time in whole or

in part to be shunned. Neither doe we much feare such evils, except they be imminent and nere at hand, nor if they be neere, except we haue an opinion that they bee so. When we haue once conceaued an opinion, or apprehended an imagination of such evils prest and ready to invade vs, because they are hurtfull vnto our nature, we feele in our selues a kind of abhorring; because they are though neere yet not present our nature seeketh forthwith how to shift and provide for it selfe; because they are evils which cannot be resisted, therefore shee doth not provide to withstand but to shun and avoid. Hence it is that in extreame feare the mother of life contracting her selfe avoiding as much as may be the reach of euill, and drawing the heate together with the spirits of the body to her, leaveth the outward parts cold, pale weake, feeble, vnapt to performe the functions of life; as we see in the feare of *Balthaser* king of *Babell*. By this it appeareth that feare is nothing else but a perturbation of the mind through an opinion of some imminent euill threatning the destruction or great annoyance of our nature, which to shun it doth contract and deiect it selfe.

Now becaule not in this place only but otherwhere often we heare it repeated *Feare not*, it is by some made a long question, *whether a man may feare destruction or vexation without sinning*. First, the reproofe wherewith Christ checketh his Disciples more then once, *O men of little faith wherefore are yee afraid?* Secondly the punishment threatned in the 21. of *Revelations*, to wit, the lake, and fire, & brimstone, not only to murderers, vneleane persons, forcerers, idolators, lyers, but also to the feare-

full

full and faintharted, this seemeth to argue that fearefulnesse cannot but be sin. On the contrary side we see that he which never felt motion vnto sin had of this affectiō more then a slight feeling. How cleere is the evidence of the spirit that *in the daies of his flesh hee offered up prayers and supplications with strong cries and teares vnto him that was able to saue him from death, and was also heard in that which he feared? Heb. 5. 7.* Wherevpon it followeth that feare in it selfe is a thing not sinful. For is not feare a thing naturall and for mens preservation necessarie, implanted in vs by the provident and most gracious giver of all good things, to the end that we might not run headlong vpon those mischiefes wherewith we are not able to encounter, but vse the remedie of shunning those evils which we haue not habilitie to withstande? Let that people therefore which receiue a benefit by the length of their princes daies, that Father or Mother that reioiceth to see the offspring of their flesh growe like greene and pleasant plants, let those children that would haue their parents, those men that would gladlie haue their friends and bretherens daies Prolonged on earth, (as there is no naturall hearted man but gladly would,) let them blesse the Father of lights, as in other things, so even in this that he hath given man a feareful heart and setled naturally that affection in him which is a preservation against so many waies of death. Feare then in it selfe being meere nature cannot in it selfe bee sinne, which sinne is not nature, but thereof an accessory deprivation.

But in the matter of feare we may sinne, and do, two waies. If any mans danger be great, theirs greatest that



haue put the feare of danger fartherst frō them. Is there any estate more fearefull then that Babilonians Strumpets, that sitteth vpon the tops of the seauen hils glorying and vaunting, *I am a Queene, &c. Revel. 18.7.* How much better and happier they whose estate hath been alwaies as his who speaketh after this sort of himselfe, *Lord from my youth haue I borne thy yoke.* They which sit at continuall ease, & are settled in the leeze of their securitie, looke vpon them, view their countenance, their speech, their gesture, their deedes; Put them in feare, O God, saith the Prophet, that so they may know theselus to be but men, wormes of the earth, dust & ashes, fraile corruptible, feeble things. To shake of securitie therefore and to breed feare in the harts of mortall men, so many admonitions are vsed concerning the power of evils which beset them, so many threatnings of calamities, so many discriptions of things threatned, and those so liuely, to the end they may leaue behinde the a deepe impression of such as hath force to keepe the heart continually waking. All which do shew that we are, to stand in feare of nothing more, then the extremity of not fearing.

When feare hath delivered vs from that pit wherein they are sunke that haue put far from them the euill day; that haue made a league with death and haue said, *Tush we shall feele no harme;* it standeth vs vpon to take heede it cast vs not into that wherein souls destitute of all hope are plunged. For our direction, to auoide as much as may be both extremities, that we may knowe as a shipmaster by his carde, how far we are wide, either on the one side or on the other; we must note that in a

Chri-

Christian man there is first nature, secondly corruptiō, perverting nature; thirdly grace correcting, and amending corruptiō. In feare al these haue their severall operations. Nature teacheth simplie, to wish preservation and avoidance of things dreadfull, for which cause our Saviour himselfe praieth, and that often; Father if it bee possible. In which cases corrupt natures suggestions are for the safety of temporall life not to sticke at thinges excluding from eternall: wherein how farre even the best may bee led the chiefeſt Apostles frailtie teacheth. Were it not therefore for such cogitations as on the contrarie side grace and faith ministreth, such as that of *Iob*, *Though God kill me*, that of *Paule*, *Scio, cui credidi*, I know him on whom I do relie small evils would soone be able, to overwhelm even the best of vs. *A wise man*, saith *Salomon*, *doth see a plague comming and hideth himselfe*. It is nature which teacheth a wise man, in feare to hide himselfe, but grace & faith doth teach him where. Fools care not, where they hide their heads. But where shal a wise man hide himselfe when he feareth a plague comming. Where should the frighted childe hide his head, but in the bosome of his loving father? Where a Christiā, but vnder the shadow of the wings of Christ his Saviour. Come my people, saith God, in the Prophet *Enter into thy Chāber, hide thy selfe, &c. Esay. 26*. But because wee are in danger like chased birds, like Doucs that seeke & cannot see the resting holes, that are right before them, therefore our Savior giveth his Disciples these encouragements before hand, that feare might never so amaze them; but that alwaies they might remember, that whatsoever evils at any time, did beset them, to

him.

him they should still repaire, for comfort, counsell, and succour. For their assurance whereof his *Peace* hee gaue them, his peace he left vnto them, not such peace as the world offereth, by whom his name is never so much pretended as when deepest treachery is meant, but *Peace which passeth all vnderstanding*, peace that bringeth with it all happines, peace that continueth for ever and ever with them that haue it. This Peace God the Father graunt, for his sonnes sake, vnto whom with the holy Ghost, three persons, one eternall, and everliving God be all honor, glorie, and praise, now, and for ever; *Amen.*

**FINIS.**























































































